

AN
EXPOSITION
OF THE
Eleventh Chapter
OF THE
REVELATION.

WHEREIN

All those Things *therein Revealed*, which must shortly come to pass,
are EXPLAINED.

By *Hanserd Knollys*, a Servant of Jesus Christ.

cc
ib
Luk. 8. 10.—*To you it is given to know the Mysteries of the Kingdom of God, but to others in Parables.*

Printed, *Anno Domini*, 1679.

THE HISTORY OF THE

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An Epistle to the

READER.

• Ingenuous Reader,

M*y* Intention in the Exposition of this Chapter is, to Explain those things therein Revealed, which are not Fulfilled: but must shortly come to pass. This Book of the Revelation in the Prophetical part thereof doth contain in it three principal Visions, viz. First, the Vision of the seven golden Candlesticks, Rev. 1. 12. Secondly, The Vision of the seven Seals; Rev. 5. 1. seven Trumpets, Rev. 8. 2. and seven Vials, Rev. 15. 1. 7. & 21.

The Epistle

9. Thirdly, *The Vision of the new-Heavens, and new-Earth, and the new-Jerusalem; Rev. 21. 1, 2.* This Chapter belongs unto the second principal Vision, to wit, the seven Trumpets, and it contains the chief Effect of the sixth Trumpet, and the second *W O E* to the end of the 14. verse: And also the fulfilling of those Prophecies of the Davidical and Monarchical *K I N G D O M* of our *L O R D* Jesus Christ here on Earth, (which God hath spoken by the Mouth of all his holy Prophets since the World began.) When the seventh Angel shall begin to sound the third *W O E* Trumpet, Rev. 10. 7. and the 15. verse of this Chapter, and some Effects thereof, verse 16. to the End.

The Reason why I speak so briefly touching the *B E A S T* in the Exposition of the seventh verse of this Chapter, is because I intend (God assisting me) to treat more largely thereof in my Exposition of the Seventeenth Chapter, vers. 7, 8, 9, 10, 11. which verses contain the Description of this *B E A S T*, and the

to the Reader.

the Revelation of the Mystery thereof ; (as in its proper Place to be Expounded) and there I shall open the Mystery of Iniquity of that Man of Sin, 2 Theſ. 2. 3. 7. the P O P E of Rome, &c.

Ido humbly Counsel thee (friendly Reader) to Consider, that this Prophecie is delivered after the Manner of other Prophecies, wherein ſeveral things are ſpoken in the words and language of the Prophets, and according to the Cuſtom of the Jews, For that ancient People, their State, Sufferings, and Ceremonies ; their Temple, Worſhip, and Ordinances ; their Kings, Priests, and Prophets were in many things Typical, and in ſome particulars lively Types of Chriſt, and his Kingdom. Again I intreat the Judicious Reader, to obſerve the Alluſions of the Spirit, touching the Temple, Altar, City, Tabernacle, &c. and whereunto the Alluſion is made, by its apt Reſemblance unto ſome other thing, agreeing in ſome ſort together, and yet not the ſame thing, but alluding unto it. Laſtly, I earneſtly

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esly desire the Reader diligently to search into the Times of the forty two Months, the 1260. Daies, and the three daies and an half here mentioned, verse. 2. 3. 9. 11. by comparing the most authentick Histories with the Prophecies of this Book, whereby the judicious Reader may probably know how many of these Prophetical Months, and Daies are past, and so come to understand how near the finishing Time of the Testimony of the two Prophetical Witnesses is, which must shortly come to pass, and be fulfilled.

To conclude, If this Treatise shall come to the hands of the Learned, and they not disdain to Read it, I do most humbly beseech some of them, to whom God hath given a greater Measure of Wisdom, Knowledge, and understanding, that they would be provoked hereby, to communicate the same publicly for the Glory of God, and the Benefit of his Church, and People; unto whose Judgment I do submit this little Treatise, to Censure it, as their Learning, Piety, and Wisdom shall

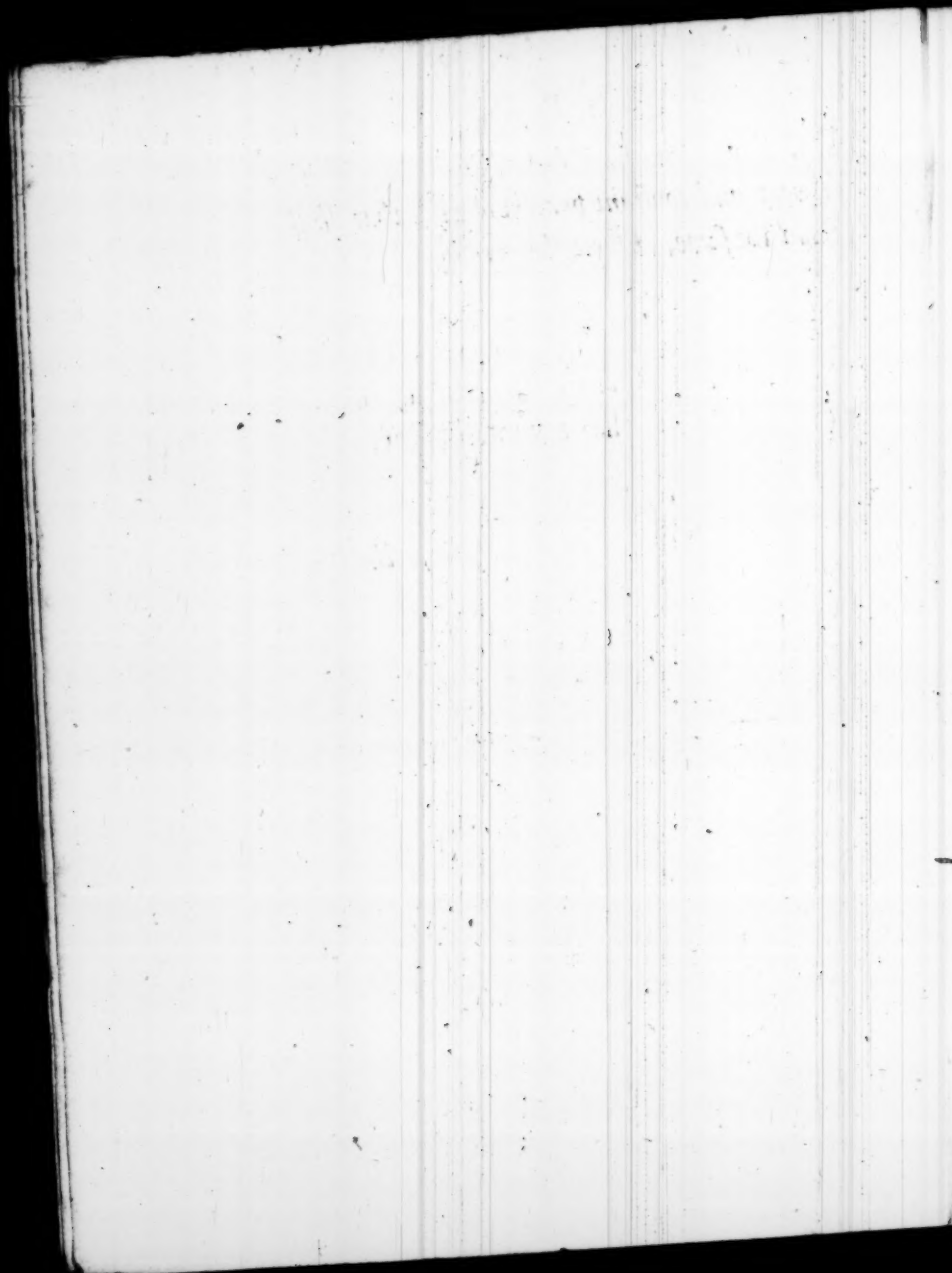
to the Reader.

*shall dispose them. Now earnestly begging the
fervent and constant prayers of all, that shall
Read the same, I subscribe myself,*

The most unworthy of all
the Servants of Christ,

Han. Knollys.

AN



AN
EXPOSITION
OF THE
Eleventh Chapter
OF THE
REVELATION.

THis Book of the *Revelation* containeth the last part of God's *Revealed* Will, which HE gave unto our LORD Jesus Christ, who commanded his Servant *John* to write it, and to send it unto the *Seven Churches in Asia*. (a)

(a) Rev. 1. 11.

In this *eleventh* Chapter from the first verse, to the End of the 14. verse, is revealed the State and Condition of the Church and Ministers of Christ during the Time of their Prophesying, expressed *prophetically* vers. 3. to be 1260. Daies, (b) And from the beginning of the 15. verse, to the End of this Chapter is Revealed the State of Christ's *Kingdom*, and two notable *Effects* thereof under the Sounding of the *Seventh* Trumpet.

(b) Rev. 10, 11. & Rev. 11. 3.

Vers. i.

And there was given me a reed like unto a rod, and the Angel stood, saying, Rise, and measure the Temple of God, and the altar, and them that worship therein.

In this verse is contained, first, Johns Preparation unto his work appointed him by Christ, *And there was given me a Reed like unto a Rod*: secondly, Johns Commission for the Work, which he was commanded to do; *And the Angel stood, saying, Rise, and measure the Temple of God, and the Altar, and them that worship therein.*

The Reed like unto a Rod wherewith the Servants of Christ, his Ministers, ought to Measure the Temple of God, and the Altar, and them that worship therein, is the written word of God, the holy Scriptures of Truth. So God commanded his Servant Moses and the Children of Israel, Exod. 25. 8. 9. *And let them make me a Sanctuary—After the Patern of the Tabernacle—even so shall ye make it.* And Heb. 8. 5. *See (saith God) that thou make all things according unto the Patern shewed unto thee in the Mount.* And this Revelation of Measuring the Temple of God under the Administration of the Gospel in the latter Dales, which Jesus Christ shewed by his Angel in a Vision unto his Servant John, beareth some Allusion to that Vision, which the Prophet Ezekiel had of Measuring the City and Temple of God. Ezek. 40. 1--6. *In the Visions of God brought he me into the Land of Israel, and set me upon a very high Mountain,——and there was a man with a line of flax in his hand, and a Measuring Reed——of six cubits long, by the Cubit, and an hand breadth, so he measured the breadth of the Building one Reed, and the height one Reed.* Vers. 4. *And the Man said unto me, Son of Man, behold with thine Eyes, and hear with thine Ears, and set thine heart upon all that I shall shew thee——declare all that thou seest to the House of Israel, Ezek. 41. 1--5. Afterward*
be

he brought me to the Temple, *vers. 4.* — So he measured the length thereof twenty Cubits, and the Breadth twenty Cubits before the Temple. And he said unto me, *This is the most holy Place.* Now as God had shewed and instructed Moses *(c)* and the Prophets, how the Tabernacle, and the first and the second Temple should be builded, and all things to be done about his Worship and Ordinances by his holy word, which he spake unto them. *Ezek. 43. 10, 11. 13. 15. 16.* So Jesus Christ Revealed to his Servant John all things, that must shortly come to pass, and be done about the Temple of God, the Altar, and them that Worship, which are to be measured by the Reed of the written Word of God. (c) Exod. 25. 8. 9. 2 Chron. 3. 1. 3, 4. 17. Ezek. 43. 10, 11. 13. 15. 16.

Rise, and measure the Temple of God.

By the Temple of God here we are to understand the House of God, *1 Tim. 3. 14, 15.* which is the Church of the living God, called the Temple of God under the Administration of the Gospel, *Eph. 2. 21, 22.* which was to be Rebuilded after the Apostles daies, As was Prophesied, *Amos. 9. 11.* of the Gentile Churches under the Gospel, *Acts 15. 14, 15, 16, 17.* God, at first did visit the Gentiles, to take out of the Gentiles a People for his Name. And to this agree the words of the Prophets, — After this I will Return, and will build again the Tabernacle of David, which is fallen down, — And I will see it up : That the Residue of Men might seek after the Lord, and all the Gentiles, upon whom my Name is called, saith Jehovah, who doth all these things.

And the Altar, and them that worship therein.

By the Altar here is meant the whole worship of God, and all his holy Ordinances instituted by our Lord Jesus Christ and his Apostles, which ought to be measured also by the same Reed of the written word of God *(d)* *(d)* *Phil. 3. 16. 1 Cor. 11. 1, 2, 23.* I Praise you, Brethren, — that ye *Gal. 5. 15, 16.*

keep the Ordinances, as I delivered them to you. The Golden Altar was a Type of Christ, Exod. 40. 26, 27. compared with Rev. 8. 3. And he put the golden Altar in the Tent of the Congregation before the vail; And he burnt Incense thereon, as the Lord commanded Moses. And another Angel came and stood at the Altar, having a golden Censer, and there was given unto him much Incense, that he should offer it with the Prayers of all Saints upon the golden Altar, which was before the Throne. (e) This Altar Sanctifieth the Gift. The Altar of burnt offerings, and daily Sacrifices, which stood in the open Court of the Tabernacle of the Temple called the Brazen Altar, typed forth the worship and Ordinances of God under the Gospel, 2 Chron. 1. 6. & Heb. 13. 10. (f) Then will I go to the Altar of God, that is, I will worship God, and offer to him the Sacrifice of Praise, I will praise thee, O God, my God.

And them that worship therein.

The Worshippers of God in his Churches of Saints ought to be Measured by the Reed of God's written Word, as well as the Temple, and the Altar of God: that thereby it may appear, they are the true worshippers of God in his House, and worship him in Spirit and truth, John 4. 23, 24. For the father seeketh such to worship him.

That the Ministers of Jesus Christ (*who are the Builders (a) of God's gospel Temple*) ought to Measure the Pattern (*b*) of the Churches, Worship, and Worshippers of God in the Daies of Christ and his Apostles, and to See that the Churches, Worship, and Worshippers of God now in these latter Daies be in all things, as they were then, and to Reform those things, that are amiss. (c) *The rest will I set in Order, when I come. Let all things be done decently and in Order. Joying and beholding your Order, and the stedfastness of your faith in Christ. All things in the Church and Worship of God ought to be*

(e) Math. 23.
19.

(f) Psal. 26. 6.
and 43. 4.

1. Meditation.
(a) 1 Cor. 3. 9,
10, 11, 16.
(b) Ezek. 43.
10, 11.

(c) Tit. 1. 5. &
1 Cor. 11. 34.
14. 40.
Col. 2. 5.

be done according to the Rule of the written Word of God, *Phil. 3. 16. Let us walk by the same Rule.* There is but one Rule for all the Churches, worship, and Worshipers of God to be framed, measured, and Ordered by, And the Ministers of Christ *now* ought to measure, frame, and order all things in the Churches and worship of God by the *same* Rule. *Isa. 8. 20. Heb. 8. 5. & Ephes. 2. 19 -- 22.*

First, The Ministers of Christ ought to take care, and Inspection of the Church of God, and to See (*for they are called Seers, and over-Seers, Acts 20. 28.*) that the Church be builded upon the Foundation Doctrines and Faith of the Apostles and Prophets, ^(d) *Jesus Christ himself* ^{3.} being the chief Corner Stone, *Eph. 2. 19 20, 21, 22. In whom all the building fitly framed together, (and compacted) groweth unto an holy Temple in the Lord, &c.*

Secondly, They are to take Care, that the Pillars ^(e) in ⁽ⁱ⁾ Gal. 2. 9. God's house, his Gospel Temple (*which is the Church of* ^{Jer. 3. 14, 15.} *the living God,* *1 Tim. 3. 14, 15. the Pillar and ground of* ^{Ephes. 4. 11, 12, 13.} *Truth,*) be not only Trees of Righteousness the planting of the Lord, that he may be glorified, *Isa. 61. 4.* but that they also be able Ministers of the *new* Testament, both of the letter, and also of the Spirit, *2 Cor. 3. 6.* The Bishops, [*κατ' ἐκκλησίαν*] in every Church (called Stars and Angels of the Churches, *Rev. 1. 20.*) And the Pastors and Teachers in every Church (called Presbyters, *that is,* the Elders,) that Rule well, *1 Tim. 5. 17.* ought to be Learned and holy Men, taught of God by his holy Spirit, qualified with *Spiritual* and *Ministerial* Gifts and Graces, *to wit,* Knowledge, Wisdom, Meekness, and a blameless Conversation, *2 Tim. 3. 1 — 8. & Tit. 1. 5-7.*

Thirdly, They ought to take Care, or heed, That the whole worship of God, and all the Sacred Ordinances of the Lord be Administred according to the Gospel Institutions, Commandments, and Examples of Christ, and his holy Apostles; and not after the Rudiments of the

- (f) Mat. 15. 9. the world, nor after the Commandments of Men, (f) and
 Col. 2. 8. 19. their Doctrines.
 23.
 John 4. 23, 24. *Fourthly*, They ought to Inspect them that Worship,
 Mat. 28. 19, 20. and to take Care before persons be Admitted into the
 visible Churches of Saints, to partake of all the Sacred
 Ordinances of God, that they may be sound in the faith,
 (g) Act. 19. 18. a) holy in their life, (g) And after they be added to
 Act. 9. 26, 27. the Church the Ministers ought to Oversee them, that
 28. they do not walk disorderly, to the dishonour of God,
 and scandal of the Church; that the Ministry be not blam-
 ed, nor the Weak Brethren Stumbled or Offended,
 (h) 2 Thef. 3. 6. and the way of God reproached, (h) And therefore I
 15. do humbly beseech the wise Master-builders, and all
 Tit. 3. 10, 11. Christs gospel Ministers to take *this* Reed of God's holy
 2 Cor. 6. 3. & Word, and Measure the Churches, the Worship of
 10. 32. God, and the Worshippers of God in his *gospel* Tem-
 Rom. 14. 13. & ple; and to use their *Spiritual* Wisdom, and *ministeri-*
 21. vers. al--Power, and utmost Endeavours to Reform and
 (i) 1 Cor. 11. Amend, what they shall see amiss and set in Order (i)
 24. and 14. 40. things that are wanting, that God may be Glorified,
 Col. 2. 5. & 4. his Churches of Saints Edified, and Sinners Conver-
 17. ted.
 Tit. 1. 5.
 1 Tim. 19, 20,
 21, 22.

Verse ii.

*But the Court which is without the Temple, leave out,
 and measure it not: for it is given unto the Gentiles, and
 the holy City shall they tread under foot forty and two
 months.*

In this Verse is contained, 1. *John's Prohibition*,
 he might not Measure the outward Court of the Tem-
 ple; 2. *the Reason*, why he was prohibited, *For it is
 given to the Gentiles*; 3. *a Prophecy*, adjoynd to the Rea-
 son of *John's Prohibition*, *And the Holy City shall
 they (viz. the Gentiles) tread under Foot forty two
 Months.*

First,

First, *John's Prohibition*: But the Court which is without the Temple, Leave out, and measure it not. *Solomons Temple* (unto which Christ here Alludeth) had three Courts, the first whereof was called the outward (a) (a) Ezek. 42. Court, where all the People worshipped, Luk. 1. 10. 14. 17. & 44. The second was called the inner Court, (b) And he brought me into the inner Court of the Lords house, &c. 19. 46. 20. 2 Chron. 23. 5, 6. and Ezek. 40. 17. 42. 14. where the Priests burnt Incense upon the Altar before the Lord, (c) when they went into the Temple of the Lord. (b) Ezek. 8. 16. The third was the inmost Court called, the holy of holies, the most holy place or House of God (d) (c) Luk. 1. 9. (d) 2 Chron. 3. where the High-Priest went in alone once every year, 8. 10. not without Blood, &c. He being a Type of Jesus Heb. 9. 3. 7. 11, Christ. And there was a Wall of Separation between the Sanctuary and the Profane-Place, where the Publicans Heathens, even all sorts of profane People, were permitted to come to see, and hear, This Court without the Tabernacle, Sanctuary, and Temple was measured also, (e) Ezek. 42. (e) Ezek. 42. 15. 20. 300. Cubits long, and 300. Cubits broad to make a Separation between the Sanctuary and the Profane-Place, or Court without. 15. 16, 17, 18, 19, 20.

By the Court which is without the Temple (in this verse) we may not understand any Material Court, or external Place of Separation; For this is but an Allusion unto that Court without *Solomons Temple*. And the Temple here which was to be measured being Mystical, and figured forth by that of *Solomon's*, this Court which was without the Temple must be understood Mystically, to wit, The Papal-Gentiles, of whom it is here Prophesied, That they shall tread the holy City under their Feet forty and two Months. This Court must be left out (or cast out) and must not be measured, but separated from the Sanctuary or Temple, which is the Church of God. (f)

(f) 2 Cor. 6. 14, 15, 16, 17, 18.

Secondly, The Reason of *John's Prohibition* followeth, viz. For it is given to the Gentiles. By these Gentiles we are to understand false Christians, Namely, Atheists, Papists, and all profane and ungodly Persons, the unbelieving

lieving *Jews* also, and the unconverted Gentiles likewise: especially, the *Papal-Gentiles* by whom the holy City *Jerusalem* (*that now is*) the Churches of Saints (*that now are*) are troden under foot, as our blessed Saviour fore-told his Disciples *Luk. 21. 24, 25, 26, 27.* And *Jerusalem* shall be troden down of the Gentiles [the Papists] untill the Times of the Gentiles be fulfilled. Therefore the Angel said unto *John*, Leave it out, and measure it not.

Thirdly, The Prophecy adjoyned to the Reason of *John's* Prohibition. And the holy City shall they [the Papal-Gentiles] tread under foot forty two Months. By the holy City here is ment Mystical-*Jerusalem*. As the great City of the Roman-Church is called Mysterie, *Babylon* the great, the Scarlet Whore (g) So the holy City of God, his true Church is called Mystically, *Zion*, and *Jerusalem*, that now is, and is in Bondage with her Children, (h) whilst the holy City is troden under foot of the Gentiles, *that is to say*, Persecuted, imprisoned, confiscated, banished, and killed by the Popes, Potentates, Emperours, Kings, and Princes of the Gentiles, who have given their Kingdom, power, and Strength to the Beast, (i) and do exercise Dominion over the Churches, and the People of God, who are the Woman in the Wilderness, and her Seed, who have the Commandments of God, and the Testimony of Jesus. (k)

(g) Rev. 17. 1,
2, 3, 4, 5.

(h) Gal. 4. 24,
25.

(i) Zech. 1. 19,
20, 21.
Rev. 17. 13, 17.

(k) Rev. 12. 6.
14, 17.

The Time here numbred, That the holy City [the Church and Saints of God] shall be troden under foot by the Horns of the Gentiles, *that is*, Persecuted and Killed by the Kings of the Earth, (l) who have given their Kingdom, Power, and Strength to the Beast of the seventh, and eighth Head, the Pope of Rome, &c. I say the Time is forty two propheticall Months, which computing thirty propheticall Daies to a Month, are 1260 years. (a day for a year, and each day for a year, as Numb. 14. 34. and Ezek. 4. 6.) So long the two Witnesses of Christ Prophetic in Sackcloth, Rev. 11. 3. So long the woman shall be fed and preserved in the Wilderness,
Rev.

Rev. 12. 6. 14. 17. And so long the Beast that Ascend- Rev. 11. 7.
eth out of the bottomless-Pit, who shall kill the Wit-
nesses, and that did Rise out of the Sea, and out of the
Earth, shall Continue. (m) And Power was given unto (m) Rev. 13. 1.
him, to Continue forty and two Months. All these four 5.
Prophecies are *Contemporary*, for they all begin and end
at one and the Same Time : whereof we shall say more in
the Exposition of the *third* Verse of this Chapter.

The Visible Churches of Christ and his Saints have 2. Meditation.
been Persecuted, oppressed, and Killed by the Roman-Papal
Gentiles, the Popes and Kings of the Earth a long time past,
and shall be so for some Time yet to come, even until the
End of those forty two Months. Ecclesiastical Histories
do abundantly tell us the Truth hereof for several Ages
past : especially Eusebius. And the Prophecies touching
these Persecutions in this Book of the Revelation do testi-
fy the Truth hereof for some Time, yet to come (n) (n) Rev. 11. 3--
viz. Until the two Witnesses be Killed, and the second 7. 14. 12. 6. 14.
W O E be past, these forty two Months ended, and the 16. 13. 7. and
Seventh Angel begin to Sound (o). 17. 6. 17.
(o) Rev. 10. 5,
6, 7. 11. 7. 14,
15, 16, 17.

Verse iii.

And I will give power unto my two witnesses, and they
shall prophesie a thousand two hundred and threescore daies,
clothed in sackcloth.

In this Verse we are to Consider first, who these two
Witnesses are ; secondly, what Power Christ gives his
Witnesses ; thirdly, what their Gift of Prophecy is ;
fourthly, what Time we are to understand by these 1260
daies ; and fifthly, what is meant by their being Clothed
in Sackcloth.

First, These two Witnesses are described Metaphori-
cally verse 4. These are the two Olive-trees and the two
Candlesticks, &c. By which Description it appears, that
these two Witnesses are not two Individual Persons,
as Moses and Elias : neither by these are intended any two
Testimonies, as the Old and New-Testament : nor two

distinct Offices, as *Magistrates and Ministers*. For none of these *Interpretations* will agree with the *metaphorical Description* of these two Witnesses verse 4.

These two Witnesses are the *faithful Ministers* of Christ, called *two Olive-trees*, verse 4. Alluding to them *two Olive-Branches*, *Zech. 4. 3. 11, 12, 13, 14.* These are the two anointed ones, which through the two golden Pipes empty the golden oyl out of themselves. That is to say, They are the Ministers and Prophets of the Lord, who (*under the Gospel*) have received an *unction* from the holy One, Christ Jesus, *1 John 2. 20. 27.* As the Priests and Prophets did (*under the Law*) who were Anointed with material Oyl. *Exod. 28 41. & 1. Kings 19. 16.* And they are also the visible, true, constituted, Gospel-Churches of Christ, called *here two Candlesticks*, which are so interpreted and Expounded by Christ himself *Rev. 1. 20.* And the seven Candlesticks are the seven Churches.

The Church of God, *under the Law* being but one, and that a National-Church, was *Metaphorically* described by one golden Candlestick, *Zech. 4. 2.* But the Churches of God *under the Gospel*, being many Congregational Churches, (*as the Churches in Judea, A& 9. 31. The Churches of Galatia, 1 Cor. 16. 1. and the Churches in Asia, Rev. 1. 11. when they were first planted.*) are Resembled by two golden Candlesticks, and by seven golden Candlesticks. Nor is my distinguishing between the Lords Ministers, his Prophets, and his Churches, unwarrantable: for the holy Spirit of God did distinguish them, *Acts 13. 1.* Now there were in the Church, that was at Antioch, certain Prophets and Teachers. *Acts 15. 4.* They were received of the Church and of the Apostles and Elders. *A& 15. 22.* Then pleased it the Apostles, and Elders, with the whole Church, that is, all the Brethren, *A& 15. 23.* The Apostles and Elders, and Brethren send greeting unto the Brethren, &c. * The Ministers of Christ in the Churches of Saints are Christs Prophetical Witnesses; who ought to bear their Testimony for Christ and against Anti-christ, both Pagan and Papal, *Rev. 12. 11.*

* *Mat. 3.*

Secondly, the Power, which Christ hath given unto his ~~two~~ Witnesses is not a *Magisterial*-Power; for Christ hath given that kind of Power to the Kings of the Earth, and Governours under them, *Rom. 13. 1 — 7. & 1 Pet. 2. 13, 14, 15. & Titus 3. 1.* Nor a *Monarchical Prelatical* Power, such as the Pope of Rome, his Cardinals, and Priests have usurped: who Lord it over Gods heritage, his Churches and Clergy, contrary to the *Mind* of our LORD Jesus Christ, *1 Pet. 5. 3.* (a) but it is a *Ministerial--Prophetical*—Power, *that is*, the Power of the WORD (not of the Sword,) *Jer. 1. 9. 10. Behold I have put my words in thy Mouth, See, I have this Day set thee over the Nations, and over the Kingdoms, to Root out, and to pull down, and to destroy, and to throw down, to build and to plant.* That is to say Prophetically, by Denouncing Gods Judgments against them (which the LORD will execute, if they repent not; *Jer. 18. 6, 7, 8, 9, 10.*) *Jer. 25. 13. And I will bring upon that Land all my words, which I have pronounced against it — which Jeremiah hath Prophecied against all the Nations* (b). But yet all the Plagues and Judgments here mentioned and intended are principally, (though not only) *Spiritual* Plagues and Judgments, such as the Lords Prophets had Power to do by the Sword of the Spirit (which is the word of God) *Eph. 6. 17.* which proceedeth out of Christ's Mouth, *Rev. 19. 15, 21.* So that this God against Power which the LORD Jesus Christ gave his ~~two~~ Witnesses, is a *Ministerial, Prophetical, Ecclesiastical*—Power of Faith by the word of God, and Prayer, (c) which they ought to give themselves continually unto: They ought not using the Power of the Sword at any time, in any Case; *Rev. 13. 9. 10. He that hath an Ear to hear, let him hear — He that Killeth with the Sword, shall be Killed with the Sword, &c.* * *Ecclesiastical* Power Ordained by Christ, and given to his Ministers, is not *Magisterial*, but *Ministerial*: Not the power of the Sword, but of the word, *Heb. 4. 12. For the word of God is Living and Powerful, &c.*

(a) Ministerial
ἐκτακτικὴν
τῆς τοῦ καὶ-
παύ, not as Lord-
ing over the
Clergy.

(b) Though
of the Ministers
of the Gospel
may declare
the righteous
Judgments of
ungodly Men,
according to
his written
word, yet
not to sit in
Judgment and
pass Sentence
of Corporal
punishment
upon any Man.
Luk. 12. 14.
(c) Act. 6. 4.
* Med. 4.

Thirdly, By the Gift of Prophecie *here*, which Jesus Christ gave to his *two* Witnesses (*called the two Prophets*, Rev. 11. 10.) we are to understand such Ministerial and Prophetical Gifts of the holy Spirit, whereby they were fitted and qualified to Prophecie before many Peoples, and Nations, and Tongues, and Kings, Rev. 10. 10, 11. There are Diversities of Spiritual Gifts, and among the Rest the Gift of Prophecie, 1 Cor. 12. 4. 8. 9. 10. & Rom. 12. 6. Having their Gifts differing according to the Grace that is given to us, whether Prophecie, let us prophecie according to the Analogy of Faith.

(d) Act. 1. 8.
5-32.

(e) Luk. 21.
12 — 19.

This Gift of Prophecie Christ gives unto his faithful Ministers in the Churches of Saints, that they may be his Witnesses, (d) in bearing their Testimony for Christ against Anti-Christ in all the Offices of his Mediatorship : And it is therefore called the Testimony of Jesus, *which is the Spirit of Prophecie*. Rev. 19. 10. (e) *that is*, a Mouth and wisdom given by Jesus Christ, which no Adversaries shall be able to gain-say, or Resist : And it shall turn to you for a Testimony, Luk. 21. 13.

Fourthly, The Time of their Propheying is *here* said to be 1260 Daies, which Daies are not to be understood Literally for so many natural Daies, for that is but *three years and an half*, and is intended by the *three daies and an half*, expressed verse 9. to be the Time, that the *dead-Bodies* of the Slain-Witnesses shall lie unburied, called a Time and Times, and half a Time, Rev. 12. 14. & Dan. 7. 2 1. 25. But those 1260. Daies must be understood of Prophetical Daies, *that is*, a Day for a year, and each day for a year, according to the Scripture Accompt, Numb. 14. 34. & Ezek. 4. 6. which is 1260 years. And so is the Prophetical Number of Daies and Time of the Woman, *that is*, the Church of God in the Wilderness, viz. 1260. Daies, Rev. 12. 6. It is not my work at present to Determine the Beginning and Ending of this Time, and these Daies, but to give the right Inter-
pre-

pretation thereof; that the Reader may understand the Meaning by my Exposition. * God hath Timed the persecutions, tribulations, and sufferings of his Churches, Ministers, and Saints, in their Generations. *Gen. 15. 13. Exod. 12. 41. Jer. 25. 10, 11, 12, and 29 10 — 13. Rev. 2. 10. and Rev. 11. 2.* They must last no longer, nor End sooner, then God's set Time. * *Med. 6.*

But yet I may say, that the best Ecclesiastical Historians, and the latter Expositors of this Book of the Revelation affirm, that these 1260. Daies began about the year of our Lord 407. 409, 410. or before 428. (f) And if these 1260. Daies did begin about 428, then they will End about 1688. which a short time will manifest more certainly. Though these are uncert. in Conjectures, Yet If we shall see the Beast that ascendeth out of the bottomless pit make war against the two propheticall Witnesses, and overcome them, and kill them, as is Prophetied vers. 7. Then we shall certainly know the Ending Time of these 1260. Daies; *Dan. 12. 4. 6, 7, 8, 9, 13.*

Fifthly, To be clothed in Sackcloth, signifieth the sorrowful, mournfull Condition of these two Prophets, the Witnesses of Christ by Reason of their Sufferings, Persecutions, and Tribulations, which they endured in the Daies and Time of their Propheying. The Prophets of old used to wear Garments of black, especially in times of Calamity and Affliction, which were made of Hair, and called Sackcloth of Hair, as an Emblem and Symbol of great Calamity, and mourning. (g) The faithful Ministers of Christ, who in serving of their Generation have born their Testimony for Christ against Anti-Christ in all his Mediatorial Offices, as H E is Prophet, Priest, and King in his Church, have suffered Persecutions, Imprisonment, Banishment, and Death many of them; As the Apostles, and Disciples of Christ did Suffer under the Roman-Pagan- Dragon; So the Ministers and Saints of God have Suffered under the Roman-Papal-Beast about 1251. years. And they must yet Suffer nine years, more under the Roman-Power. * Gods faithful Witness

(f) *Symposon
Hist. of the
Church lib. 4.
Socrat. Hist.
Eccle. cap. 3.
Helvicius in
Concil.
Taurinat.
cap. 7.
Magdeb.
Cent. 5.
cap. 10. &c.*

(g) *Isa. 22. 1
& 32. 11. 50. 3
Jer. 49. 3.
2 Kingi. 8.
Mat. 3. 4.
Rev. 6. 12.*

* *Med. 5.
fes*

ses must suffer Persecutions for their Testimony against Anti-christ. 2 Tim. 3. 12. *Yea and all that will live godly in Christ Jesus shall suffer Persecution.*

Verf. iv.

These are the two olive trees, and the two candlesticks standing before the God of the earth.

The Olive-tree is Excellent for its beautiful greenness, for its plentiful fruitfulness, and its abundant fatness, Judges 9. 9. *But the Olive-tree said unto them, should I leave my fatness, wherewith by me they Honour God and Man, &c. Unto which God compareth his Church Jer. 11. 16. The LORD hath called thy Name a green Olive-tree, fair and of goodly fruit, his fruitful Saints, Hos. 14. 4, 5, 6. And His beauty shall be as the Olive-tree.* But especially his faithful Ministers, Zech. 4. 3. 11, 12. 14. *These two Olive-trees upon the right side of the candlestick, and upon the left side thereof, verf. 11. These two Olive-branches, which through the two golden Pipes empty gold out of themselves, verf. 12. These are the two sons of oyl, that is, Anointed ones, &c.*

(a) verf. 11.

שְׁנֵי הַיּוֹחִים

verse 12.

שְׁתֵּי שִׁבְלֵי

הַיּוֹחִים בֵּיד

שְׁנֵי צִנְחֹתַי

הַיֹּהֵב:

verse 14.

אֵלֶּה שְׁנֵי

הַיֹּהֵב:

(a) Verf. 14. viz. the Bishops and Pastors, the Prophets and Teachers in the Churches of Saints, whom the LORD Jesus Christ hath raised up, Spirited, and appointed to be his Witnesses, and to bear their Testimony, for the Doctrine, Worship and Kingdom of Christ against the false Doctrines, Worships, and Kingdoms of Anti-Christ, the Pope of Rome that Beast, the great Whore, and all the

(b) Rev. 16. *Cities of the Nations: (b)*

19.

Mystical Babilon: the Mother of Harlots, and her three Daughters the Cities of the Nations. ἡ πόλις τῆς Βαβυλῶνος. Tit. 1. 5. ἡ πόλις τῆς Βαβυλῶνος, Act. 14. 23.

A Candlestick all of Gold in Zechariah's Vision Chap. 4. 2. was a Figure of the Church of God which was then but one visible Constituted Church, viz. The National Church of the Jews. The two golden Candlesticks in St.

St. John's Revelation, chap. 11. 4. were a Representation of the true visible constituted Churches of God in the Latter-Daies of the Gospel, viz. Congregational-Churches of the Gentiles: *such were the seven Churches in Asia, (at their first Planting) Rev. 1. 12. 20.* So that we may upon those Scripture grounds conclude, That by the two-Witnesses Jesus Christ meant and intended his Churches of Saints, and his faithful Ministers in their Generations. **The Churches of Saints ought to be like* * *Mid. 7.*
golden Candlesticks for purity, for visibility, and for bolding forth the light of truth by their Ministers, Mat. 5. 14, 15, 16.

Standing before the God of the Earth.

Standing before great Persons, viz. Kings, Princes, and Nobles, (c) imports, waiting, and serving them in obedience unto their Commands, being in their presence, and also in their Favour. So here, *To stand before the God of the Earth*, is to Minister unto God, to Worship him, to obey his Commands, and to keep his Ordinances. As the Tribe of Levi did of old, *Deut. 10. 8. To stand before the Lord to minister unto him; And Ezek. 44. 15, 16. But the Priests, the Levites, the Sons of Zadoc, that kept the Charge of my Sanctuary, when the Children of Israel went astray from me, they shall come near to me to minister unto me, and they shall stand before me, to offer unto me the fat and the blood, saith the Lord God, &c.* So shall the faithful Ministers of Christ stand before God to be his Witnesses, and to bear their Testimony for Christ against Anti-Christ; *They shall be holden up: for God is able to make them stand; Rom. 14. 4.* HE is called *the God of the Earth*, for the Earth is the Lord's and the fulness of it. God made the Heavens and the Earth; He Rules and Governs all things in Heaven and Earth, and HE gives Power to the saint, (d) *Ila. 40. 28—31.* and to them that have no might he increaseth strength, that so they may stand before the God of *Rev. 7. 14—17.*

of the Earth, and serve him Day and Night in his Temple.

Verſ. v, vi.

And if any man will hurt them, fire proceedeth out of their mouth, and devoureth their enemies : and if any man will hurt them, he muſt in this manner be killed.

They have power to ſhut heaven that it rain not in the daies of their propheſie : and have power over waters to turn them to blood, and to ſmite the earth with all plagues, as often as they will.

In theſe two verſes is declared more particularly,
I. The Power, which Chriſt hath given unto his two Prophetical-Witneſſes, which Power is three fold ,
1. They have Power to ſhut Heaven, 2. They have Power over fire and waters, 3. They have Power to ſmite the Earth with all Plagues. Verſe 6. II. The Objects upon whom their Power is to be Executed, *to wit*, their Enemies, that will hurt them, verſe 5. and
III. The Manner how they ſhall exerciſe their Powers, *Fire proceedeth out of their Mouth, and devoureth their Enemies, And if any man will hurt them, he muſt in this Manner be killed.*

And if any Man will hurt them, (a)

(a) Rev. 11. 5.
Καὶ ἐὰν τις αὐ-
τῶς θύλῃ ἀδ-
κῆσαι, ἢ any
do them injury,
or injuſtice.

There is no Reſpect of Perſons with God, therefore ſaith Chriſt, who is the true, and faithful witneſs, *If any One, viz.* Power or Potentate, King or Emperour, Princes or Nobles, Pope, Priests or People, *will hurt them*, that is, will perſecute them, injure them, oppreſs them, and wrong them, that are the Churches of God, and the faithful Miniſters of Chriſt, who are his Witneſſes, and do bear their Teſtimony for Chriſt againſt Anti-Chriſt;

Fire

*Fire proceedeth out of their Mouth, and devoureth
their Enemies ;*

By their Mouth here we are to understand their Testimony, called the Testimony of Jesus, Rev. 1. 2. & chap. 6. 9. & chap. 12. 11. 17. & chap. 19. 10. The Testimony of Jesus is the Spirit of Prophecy, which Spirit of Prophecy is here called the Fire which proceedeth out of their Mouth, and devoureth their Enemies : And if any one will hurt them, he must in this manner be killed. Christ's Ministers and his Churches of Saints, when they are injured, wronged, and hurt by Persecution, Oppression, Imprisonment, Banishment, &c. ought not to betake themselves to their material Arms, but to their Spiritual Prayers : their Fire, which devoureth and Kills their Enemies, must not proceed out of their Guns, their brass or Iron Cannons, &c. but out of their Mouth, viz. their Prophecy and Testimony of Jesus. Read Act. 12. 5-9. 24. 23, 24, 25. Herod the King stretched forth his hands, (that is his Magisterial-Power) to vex certain of the Church, And he Killed James the Brother of John with the Sword— And he proceeded further and took Peter also, — and put him in Prison, — But Prayer was made (without ceasing) of the Church unto God for him. And the Angel of the Lord came, and delivered him out of Prison, Verses 7--11. 12. And the Angel of the Lord smote Herod, and he gave up the Ghost. God made his word in the Mouth of his Prophets as Fire, Jer. 5. 14, &c. * The faithful Ministers of Christ and Churches * Mat. 8. of Saints have Spiritual weapons, And especially the sword of the Spirit, which is the word of God. Ephes. 6. 11. 17. & 2 Cor. 10. 4, 5, 6. For the weapons of our warfare are not carnal, but mighty through God.

Vers. vi.

These have Power to shut Heaven, that it rain not in the Daies of their Prophecie.

The Ministerial and Prophetical-Power of Christ's two Witnesses is here declared to be over Waters (as well as fire :) both the Waters that are above the Firmament of Heaven, To shut Heaven that it Rain not, and this is the Power of Prayer also; As Eliab had 1 Kings 17. 1. & James 5. 17. *Elias was a Man subject to like (infirmities or) Passions as we are: And he Prayed earnestly that it might not rain, and it rained not on the Earth by the space of three years and six months.* Thus he shut Heaven in the Daies of his Prophecie; And thus Christ's two Prophetical Witnesses have Power to shut Heaven in the Daies of their Prophecie. And they have Power over the Waters (under the firmament) to turn them into Blood, as Moses did, Exod. 7. 19, 20, 21. *And to smite the Earth with all Plagues, especially Spiritual Judgments, Isa. 6. 9, 10. & Mat. 13. 13. 14. 15. and temporal also, Jer. 25. 13. which God executeth according to the Word of the Lord, which cometh forth out of their Mouth.*

Vers. vii.

And when they shall have finished their testimony, the beast that ascendeth out of the bottomless pit, shall make war against them, and shall overcome them, and kill them.

In this verse and the following verses to the end of the 14. verse of this Chapter, Christ revealed to his Servant John. 1. That his two Prophetical Witnesses shall be killed. 2. That their dead-Bodies shall lie unburied In the open street of the great City three daies and an half. 3. That their Adversaries shall Rejoice over them, make merry, and send gifts one to another. 4. That after three daies and an half the two slain Witnesses shall live

live again, and shall Ascend up to Heaven. 5. That at the same Time of the Witnesses Ascension, the Tenth part of the great City shall fall, and 7000. Men of Name shall be slain. 6. That the Remnant will be affrighted and give glory to God. 7. That then the second Woe will be past; And the third Woe will come quickly, vers. 14. but of these 7. particulars in Order.

First, Touching the Killing of Christ two Prophetical Witnesses, verse 7. we are to observe these particulars, viz. 1. The time when the Witnesses shall be Killed, *when they shall have finished their Testimony*. 2. Who shall Kill them: *The Beast that ascendeth out of the bottomless Pit*: and 3. The Means by which He shall Kill the Witnesses. *He shall make War against them, and overcome them, and Kill them*. In the Exposition of this verse, and of those things, we are to observe, 1. What is the *Finishing Testimony* of the Witnesses of Jesus Christ? 2. Who is the *Beast* that shall Kill them? And 3. What this *War* is whereby the Witnesses shall be overcome and killed?

The *finishing Testimony* of Christs two Prophetical Witnesses is the Gospel of the Kingdom of our Lord Jesus Christ; which must be Preached in all the World for a Witness unto all Nations. Math. 24. 14. And then shall the End be. Therefore, that is their finishing Testimony. Let it be Considered, that the Prophetical Witnesses of Christ, (*namely his faithful Ministers*) during the 1260. Years of their Testimony have had a threefold Testimony to bear for Christ against Anti-Christ, viz. *First*, for the prophetical Office of Christ against the Papal Beast and the false Prophet: which Testimony the faithful Ministers of Christ have in the daies of their prophesying in Sackcloth born by their sound Doctrine of free Grace against the false Doctrine of free will, Merit, and Condignity: also by their sound Doctrine of Justification by faith in Christ, against the false Doctrine of Justification by our own Works, or by our own Righteousness. And by their sound Doctrine of Evangelical Re-

pentance, against the false Doctrine of Popish Penance
 and Purgatory &c. Then for the Priestly Office of Christ
 against Anti-Christ, Mystical-Babylon, the Beast, the
 great Whore, and the false Prophet, which Testimony
 the faithful Ministers of Christ have born likewise in the
 daies of their Propheysing in Sackcloth, touching the true
 and pure Worship of God in the Administration of his
 holy Ordinances; against the Superstitious and false
 Worship of the Beast, the Church of Rome her Priests and
 Jesuits in their Idolatrous Worship of God by Images,
 Crucifixes, Ave Maria's, Masses, &c. especially, the papal
principal Idol-work, of their Breaden-God by their Super-
 stitious, and blasphemous Invention of Transubstanti-
 ation of the Bread and Wine into the very true and
 real Body and Blood of Christ by vertue of the Priests
 Consecration. Lastly, for the Kingly Office of Christ as
 King of Saints, Rev. 15. 3. King of Zion, Psal. 149. 1, 2.
 and King of Nations, Jer. 10. 7. 10. King of Kings, and
 Lord of Lords, 1 Tim. 6. 14, 15. whose Kingdom is an
 everlasting Kingdom. Dan. 7. 27. And he shall Reign
 for ever and ever, Rev. 11. 15. Now the faithful Min-
 isters of Christ, have born their Testimony for Christ,
 that he is King of Saints, and King of Zion in these
 1260. propheticall daies of their Sackcloth-Condition,
 their finishing Testimony, viz. That the Lord Jesus
 Christ is King of Nations, King of Kings, and all the
 Kingdoms of this world shall be the Kingdom of Christ.
 Dan. 2. 44 7. 13, 14. & Rev. 11. 15. And HE shall
 be the only Potentate, 1 Tim. 6. 15. This Finishing
 Testimony of the Kingdom of Christ is properly called
 the Testimony of Jesus, Rev. 19. 6, 7, 8, 9, 10. which
 is the Spirit of Prophecie: Many of Christ's Witnesses
 have been slain for the word of God, which they preach-
 ed, and for the Testimony which they held: Rev. 6. 9,
 10, 11. & 12. 17. But those Witnesses of Christ who
 bear their Testimony for the Davidical Kingdom of
 Christ (to wit, That all the Kingdoms of this World shall
 become the Kingdom of Christ.) are not yet slain, Of
 which

which Kingdom we shall Treat more fully in the Exposition of the *fifteenth* verse of this Chapter.

The Beast, that shall Kill the Witnesses of Christ, is here said to Ascend out of the Bottomless-Pit, (a) and so Rev. 17. 8. that is out of the Sea, Rev. 13. 1. called the Deep, Luk. 8. 31. Rom. 10. 7. mentioned, Rev. 9. 1, 2. 11. & 20. 1. 3. And Rev. 13. 1. I saw the Beast Rise out of the Sea, with Ten Crowned Horns, &c. The Mystery of this Beast Christ shewed to St. John, Rev. 17. 3--11. where H E is described, 1. By his three-fold State, verse 8. Behold, the Beast that was, and is not, and yet is. 2. By his two fold Number, verse 9. Even He is the Eighth, and is of the Seven Heads. 3. By his Rise, Rev. 13. 1, his Continuance, Rev. 13. 5. and his Ruine, verse 8. & 15. of the 17. Chap. And shall go into Perdition, And gearb into Perdition, Rev. 18. 21. And shall be found no more at all. Which Description of the Beast we shall (according to that Measure of wisdom and understanding which God shall give) speak more largely in our Exposition of the 17. Chapter. In the mean Time, Those that will Read *Any Apocalypitical Mysteries published An. Dom. 1679.* And My Treatise of *Mystical-Babylon Unveiled, An. Dom. 1679.* may understand more fully my Opinion, who this Beast is; And that I may not leave the Reader altogether unsatisfied in this Matter, I shall at Present assert, That this Beast, (with respect of his whole complee Body) is Mystical-Babylon, viz. The Beast of the eighth Head Rev. 17. 8. 11. with two Horns like a Lamb, Rev. 13. 1. to wit, the Pope of Rome, that Star which fell from Heaven unto the Earth, Rev. 9. 1, 2, 3. The great Scarlet Whore, and Mother of Harlots, &c. Rev. 17. 1. 5. to wit, the Church of Rome, and all false Churches; And the false Prophet, Rev. 16. 13. & 19, 20. to wit, the Roman Priests, those Deceivers, and all false Ministers, Called the Ministers of Satan 2. Cor. 11. 13, 14, 15.

(a) in the
Bottomless-Pit, &c.
Rev. 9. 12. 11.
20. 1. 3.

* That Angel
of the Bottom-
less Pit, whose
Name is Abad-
don & Apollyon
Rev. 9. 11.

The

The War, which the *Beast* shall make against Christs propheticall-Witnesses, whereby HE shall overcome them and kill them, is an open, visible, and publick Opposition which the Enemies of Christ, his Churches, Ministers, and Saints do make against them, either by open Hostility, as the Popes and Emperours Forces did against the Protestants in *Germany*; or else by Publick Edicts, and Laws, as the Papiests did against the Protestants in *England* in Queen *Mary's* daies, by a violent and Bloody Persecution : which hath ever been the Practice of the Popes and Papiests ; Pope *Alexander* the third, about the year 1159. and the popish Powers persecuted the *Waldenses* with a great and bloody Persecution ; Afterwards about 1464. the *Waldenses*, the *Whicklevists*, the *Hussites*, and their followers were violently persecuted even to Death, under the Name of *Lollards*. And at this very Time the Papiests, with their Adherents, and Abettors have an Hellish Plot and a bloody Design to destroy the Protestants, and the Protestant Religion in *England*, and to Reestablish Popery, and Reinforce that bloody Religion by Fire and Sword.

And shall overcome them, and Kill them.

Some Ministers and some Members of Churches will be overcome by fear, others by flatteries ; the mouths of some will be stopt by Preferment ; others will be silenced by threatening, by Excommunication and by persecution, and so far overcome, as they will cease for a Time to bear their Testimony against the *Beast* so publicly and vigorously, as they did before. But that will not appease the Rage and great wrath of the *Beast* ; for he will proceed further, and will Kill them, that still go on boldly and constantly to bear their Testimony against him, his Worship, and his Kingdom, Rev. 13. 15, 16, 17. The Killing of the two-Witnesses doth not signifie a Corporal-death only, nor principally, for such a Death doth not fully agree to their lying unburied in the streets of the City :

nor to their Resurrection, verse, 19. 11. but it is rather a *Metaphorical* Expression by which Jesus Christ meant and intended both a *Civil* and an *Ecclesiastical* Death or depravation, and deprivation of life, and livelihood : Some of them shall be deprived of all their *Civil* Rights, Priviledges, and Liberties : their Estates will be Confiscated, Proscribed, or Decimated, &c. Their Persons confined, imprisoned, or banished, &c. and *in fine* all their Livings and Livelihood taken from them by the Beast, and his Instruments of Cruelty. And others of them shall be deprived of all their *Ecclesiastical* Rights, Priviledges, and Liberties : yea their Love to Christ will decay, their Zeal for the Glory of God will cool, and their *Spiritual* vigour against Anti-Christ, and his *false* Doctrines, *Superstitious* Worship, and *tyrannical* Government will taint and be ready to die.

The Darkness and blackness of the DAY of the Death of the two-Witnesses will be very great, for they will be deprived of that *Spirit of Life*, which they formerly had, and manifested for Christ against the Man of Sin and Son of Perdition, that Sits in the Temple of God. Some of the Witnesses, (*not all of them*) will fall from their first Love, loose their former zeal, and become Luke-Warm ; Some of them will fall in with the grand *Apostasy* of these latter daies : and thereby be deprived of that vigour and Spirit of Life, which they had. And this *Spiritual* kind of Death is called *here* the *Killing* of the Witnesses ; for as their *Resurrection* shall be by the Spirit of Life from God entring into them, Rev. 11. 11. So their *Death* will be by being deprived of the Spirit of Life.

Verf. 8.

And their dead bodies shall lie in the street of the great city, which spiritually is called Sodom, and Egypt, where also our Lord was crucified.

In this verse Jesus Christ shewed his Servant *John*, where his two-Prophetical-Witnesses shall be Killed, viz. In the Street of the great City, which great City is Spiritually called Sodom and Egypt, even where our Lord was Crucified.

This great City is Myserie, *Babylon the Great*, Rev. 17. 5. that City, which then Reigned over the Kings of the Earth, Rev. 17. 18. The Roman-papal-Dominion, to wit, the whole Anti-Christian Kingdom of the Beast, the Great-Whore, and the False-Prophet, called the Man of Sin, and the Anti-Christ, &c.

The Street of the great City, is the Place where the Dead-Bodies of the two slain Witnesses lie unburied for a Time. Which Place being spoken of by way of Eminency, must be understood either in Relation unto the two-Witnesses, or in Relation unto the Beast that shall Kill them, or in Relation unto both. Now take either of these, or both; And it doth not, it cannot signifie the whole Kingdom of Mystical-Babylon; because that is the City, as before proved, not the Street which is after verse 13. called the tenth part of the great City. Nor are all the Witnesses of Christ in the Street of that great City Killed, but very many of them for there were some alive, who called to these dead witnesses, when the Spirit of Life from God, was again entred into them, saying, *Come up hither &c.* verse 11. 12.

Therefore by the Street of the great City we are to understand, some part of it, and not the whole City: that is, some very eminent and famous Kingdom, where these two-Witnesses have most eminently born their Testimony

Testimony for Christ against the Beast, the great Whore
*the Church of Rome, and the false Prophet, the Pope, the
 Papal-Preiacy, and the Popish-Clergy.* Which is (*in my
 Opinion*) this Kingdom of England. For the highest,
 and most eminent Testimony for Christ his Kingdom,
 his Worship, and his Government, and against the King-
 dom, Worship, and Government of Anti-Christ hath
 been, yet is, and will be born by Christs faithful Mini-
 sters, and his Churches of Saints, (*that are his two Wit-
 nesses*) here in England: *notably in London.*

And the Description of this Street and City of England
 and London, if it could be delineated, and drawn to the
 life, or lively Pourtrayed, (*as the Prophet was commanded
 by the Lord, Ezek. 4. 1. to pourtray Jerusalem upon a
 Tile.*) London would seem to be so like that City;
 where our Lord was Crucified: and England so like the
 Land of Egypt, yea and both this Nation and this City
 would so resemble Sodom; That every one, who shall view
 and consider the Type, and Antitype, will doubtless be of
 my Opinion, and say, certainly London is Spiritually Jerusa-
 lem, where our Lord was Crucified, and where his two
 Prophets must be Killed. And is not England as like
 Egypt for Oppression, Exaction, and other Cruelties
 against the Israel of God? And (*which I confess without
 abhorrence write.*) how like Sodom and Gomorrah these
 two near-adjoyning Cities are for Pride, and fulness of
 Bread, yea, for Whoredom, Adultery, Bloodshedding,
 Sodomy, and other Abominations, for which heinous
 wickednesses God did burn Sodom and Gomorrah, and
 set them forth for an Example, suffering the vengeance of
 eternal fire, Jude vers. 7. And God did overthrow some
 of the Cities of Israel, as he had overthrow Sodom and
 Gomorrah, Amos 4. 11. Yea and God will destroy these
 Cities also for their Sins, if the Rulers and the Inhabi-
 tants thereof will not Repent and Return unto the Lord,
 Isa. 1. 10. — 20. Hear the word of the Lord, ye Rulers
 of Sodom: Give ear unto the Law of our God, ye People
 of Gomorrah——But if ye Refuse and Rebel, ye shall be

devoured with the Sword; For the Mouth of the Lord hath spoken it. And the Laodicean-Churches shall know, that God commandeth his destroying Messengers to begin at his Sanctuary, Ezek. 9. 5, 6, 7. And that Judgment must begin at the House of God. 1 Pet. 4. 17, 18, 19.

Verf. ix. x.

And they of the people, and kindreds, and tongues, and Nations, shall see their dead bodies three daies and an half, and shall not suffer their dead bodies to be put in graves.

And they that dwell upon the Earth shall rejoyce over them, and make merry, and shall send gifts one to another: because that these two Prophets, tormented them that dwell on the Earth.

The two-Witnesses being Killed, some pity them, others rejoyce over them, and most of the People will not suffer their Dead Bodies to be put in Graves. The Beast having killed the Witnesses, would have them buried, that their Names, and their Testimony might not be Remembred: But they of the Peoples, &c. would not suffer their Names to perish, nor their Testimony to be forgotten: *They would not suffer their dead-bodies to be put in Graves.* Which some Expositors understand to be an Act of pity and good will, and favour towards the two-Witnesses and their Testimony. Other Expositors Interpret their not Suffering of the dead-bodies of Christs Witnesses to be put in Graves to be an Act of Enmity and Cruelty in those of the Peoples, &c. that rejoyced over them after they were Kill'd, who would not let them have a Christian-burial.

And

And they that dwell upon the Earth shall rejoyce over them, and make merry, &c.

As the Killing of these two-Witnesses is the last Act of the Papal-power of the Beast: So the Rejoycing over their dead-bodies is the Last Act of the Whore's Joy; And both these Acts are the Last Sufferings of the Ministers and Churches of Saints. For we never Read of the Beast's Power, the Whore's Joy, nor the Saints Sufferings after these their 1260. Daies, or forty two Months be fulfilled. And these three daies and an half are the Ending Time, and full Period of the Witnesses 1260. Daies, and of the Beasts forty two Months. And Christ hath sworn, Rev. 10. 6, 7. *That there should be Time no longer, But in the Daies of the Voice of the Seventh Angel, when he shall begin to sound, &c.* which is the very next Dispensation, after this Sixth Trumpet, Rev. 11. 14, 15. *And the Seventh Angel Sounded, &c.*

The Reason, why the Inhabitants of the Earth, *that is*, Earthly minded Professors, *who mind earthly things*, Phil. 3. 19. do rejoyce at the Killing of Christs two-Witnesses, and are so Merry, when they shall see their dead-bodies lying in the Streets of the great City, *is because these two Prophets tormented them, that dwell on the Earth*, verse 10. which happened 1. By the Power of their Testimony upon some of their Consciences, which cut them to the heart, as St. Stephens Testimony did theirs, Acts 7. 51-54. 2. By the guilt of the Blood of the Martyrs and Witnesses of Jesus, which wounded their Spirits whereby they were filled with Indignation against them, as the Scribes and Pharisees were, saying, Acts 15. 17. 28. 33. *Ye intended to bring this Man's blood upon us, &c.* And 3. By bearing their Witness against their Murders, as Elias did, when he said to Ahab, 1 King. 21. 19, 20. *Hast thou Killed, and also taken Possession?* and against their Whoredoms and Adulteries, as John the Baptist Witnessed against Herod and Herodias, Mark 6. 17 —

---24. and against all other their wicked Abominations.

Verf. xi.

And after three daies and an half, the Spirit of life from God entred into them: and they stood upon their feet, and a great fear fell upon them which saw them.

Mystical-Babylon, the Mother of Harlots, and her Daughters are now rejoycing, and making merry in Hope, that the slain Witnesses shall never Rise again; But their joyfull daies will not long continue, for after three Daies and an half (*which is but a very short Time*) the Witnesses are Revived and Raised again; And that Dispensation will suddenly change their joyes into fears.

This *Mystical-Resurrection* of Christs two *Prophecal-Witnesses* is in this *verse* described by three *particulars*, that is; 1. By the Time of their Reviving and living again, *After three daies and an half.* 2. By the Means and Manner thereof; *The Spirit of life from God entred into them: and they stood upon their feet.* 3. By the present Effect thereof; *And great fear fell upon them, which saw them.*

First, Touching the Time of their Reviving. Read Hof. 6: 1, 2, 3.

By the three Daies and an half we are to understand the last three Daies and an half of the 1260. *prophetical* Daies before expressed and expounded, even the Ending Time thereof. The knowledge of this ending Time is that which many godly and Learned Men have *studiously* searched, and laboured to understand, whose labours being *Published*, have been profitable to the Lords People, and unto me, that have read their Judgments, and have received much light and Comfort in many

many things : but not being fully satisfied in their Interpretations, and Expositions touching these *two* Witnesses and the time of their being Killed, and Raised again, I am willing to give my Opinion also and the Grounds thereof.

The 1260. Daies, verse 3. being according to the Nature of this Prophecie of the Revelation, and the Prophetical number of such Daies, *Numb. 14. 34. & Ezck. 4, 5, 6. (as hath been proved)* each Day for a year, *that is, 1260. years*: And these *three Daies and an half* being the Ending Time of the *two* Witnesses Prophesying in Sackcloth, and the last of the 1260. Prophetical Daies; It doth hereupon necessarily follow, and hence I conclude, 1. That the ending Time of the 1260. Daies (*viz. these three Daies and a half*) are not yet come, And the *two* Witnesses are not yet slain, for their *Testimony* for Christ against Anti-Christ, is not yet finished, *Math. 24. 14.* nor is the tyrannical-Power of the Beast (which was to continue forty two Months, *Rev. 13. 5. & 11. 2.*) yet ended and expired. For the holy City is yet trodden under foot by the Papal-Gentiles, *Rev. 11. 2.* and the woman (*that is, — the Church of God*) is Yet in the Wilderness, *Rev. 12. 6. 14.* The Tyrannical Power of the Papal-Beast according to the Account of the best Ecclesiastick Historians, began about the year of our Lord 428. in the Reign of the Emperor *Theodosius* the second. When Pope *Sixtus* the third, a Roman, who at the Instance of the Empress *Eudoxias*, made a holy-Day for St. *Peters* Church. And if the Historians say true, we may Conjecture that the Ending Time of the Beast's forty two Months, and of the Witnesses 1260. Daies, will be about 1688. for 1260. and 428. make 1688. or sooner. 2. Though the 1260. Daies be almost expired, the Testimony of the *two* Witnesses almost finished, and the Beasts Tyrannical-Power almost come to its End, Yet the full Period thereof will not be certainly known to the Churches, and Saints of God until these *two* Witnesses be Killed by the

the Beast, Read, *Dan. 12. 4. 9. & Hab. 2. 3.* At the End it shall speak, and not Lye. And None of the wicked shall understand, but the wise shall understand, *Dan. 12. 10. 3.* When these three Daies and an half are come (which are the last three years and an half of the 1260. ye: .) The Churches and Saints of God shall certainly know them to be the Last Daies by those most remarkable Signs thereof, which are noted in the holy Scripture of Truth. *Viz.*

First, Then will be such Tribulation as hath not been heretofore, to the Jews, *Dan. 12. 1. 4. 7, 8, 9. 10.* to the Gentiles, *Math. 24. 21, 22. 29, 30.* Luk. 21. 25, 26, 27. and to the Church of God, 2 Tim. 3. 1. & 1 Pet. 4. 17.

Secondly, Then will the Gospel of the Kingdom of Jesus Christ be Preached in all the World, For a Witness unto all Nations, which is the finishing Testimony of the two-Witnesses, for which they shall be slain. Search those Scriptures, *Jer. 10. 7. 10. Dan. 7. 13, 14. 27. 28. Zech. 14. 7, 8. 9. Math. 24. 14. & Rev. 11. 15.*

Thirdly, Then will happen a very great formality, lukewarmness, and Worldliness, &c. among Church-Members, 2 Tim. 3. 1—5; holding up the Form of Godliness, but denying the power thereof: (a) from such turn away. And the last and greatest Apostasie among Gospel-Professors, 2 Thes. 2. 3. Except that Apostasie come first, which will also happen in those Last Daies, 2 Pet. 3. 3. 4. Inasmuch that our Saviour said, When the Son of Man cometh, shall he find faith on the Earth? Luk. 18. 8 & 1 Tim. 4. 1 For which Formality, and Apostasie, God will shortly and suddenly bring forth such a Dispensation of his Divine Providence, whereby those Laodicean Churches shall be broken in pieces, scattered, and dispersed; and then will the two Witnesses be Killed, by whose Mystical Resurrection will happen a very glorious Reformation *Isa. 60. 1, 2. 7. 13. 19. 21, 22.* Even the Times of the Re-

(a) ἡ τῶν
ἀποστάσεων
Et hos devota,
vel, ab his aver-
sare.
ἐπὶ εὐνὴν ἐλ-
θὼν ἡ ἀποστασία
τῶν, &c.

Restitution of all things, *Acts* 3. 19, 20, — 21. viz. Churches, Ministry, Worship, and Ordinances, &c.

Secondly, *Touching the Means and Manner of their Reviveing.*

The Means of the *Mystical Resurrection* and *Spiritual Reviveing* of the *two* Witnesses of Christ is *here* expressed to be *the Spirit of life from God*, which entred into them. *vers.* 11. The Manner is also here declared, *And they stood upon their feet*. That is, They were Raised, revived, and strengthened, imboldned, and encouraged by the *Spirit of Life* from God, which was powred upon them, and entred into them to bear the same Testimony of the Kingdom of Jesus Christ, against the Kingdom of Anti-Christ, *as formerly*, and they were by the Divine power and assistance of that Spirit of life enabled to stand boldly and publickly to that Testimony of Christs Kingdom and Dominion. And this bears some *Analogy* unto that Dispensation Prophetied of, *Ezek.* 37. 5. *14. O my People—I will put my Spirit in you, and ye shall live.*

The LORD knowes, that his Servants, his Ministers, his Churches, and his Witnesses are not able to say, do, or suffer much for Christ without his holy Spirit help and impower them, influence and assist them. And therefore when God hath any eminent Work to do, or any excellent Witness to bear for Christ his Truth, Worship, or Kingdom; He doth not only Raise up his Instruments to do that Work, and Call up his Witnesses to bear their Testimony, but He doth Spirit them thereunto. *As he did in former daies*, The Spirit of God came upon *Orthoniel*, *Judg.* 3. 9, 10. upon *Gideon*, *Judg.* 6. 34 upon *Jephthah*, *Judg.* 11. 29. upon *Sampson*, *Judg.* 14. 19. & 15. 14. upon *David*, 1. *Sam.* 16. 13. So it shall do upon the Servants and Witnesses of Christ in that Day, when he shall Call and Raise them

them up to his Work and Testimony, *And he that is feeble among them at that Day shall be as David, &c. Zech. 12. 8.*

Thirdly, touching the present Effect, And great Fear fell upon them, which saw them.

They that saw these two Witnesses of Christ arise from their Death, were *them that dwell upon Earth, vers. 10.* who rejoiced over the dead Bodies of the slain Witnesses : And now they are sorely amazed, and greatly afraid to see them stand upon their Feet : *And great Fear fell upon them.* This Fear is not that holy and filial Fear of God, which the Lord puts into the hearts of his new-Covenant People, *Jer. 32. 40.* But it is that Terror and Dread, wherewith God smites the Spirit and Conscience of the Adversaries of his People, whereby they are Cut to the heart, as they were, *Act. 7. 54.*

Vers. xii.

And they heard a great voice from heaven, saying unto them, Come up hither. And they ascended up to heaven in a cloud, and their enemies beheld them.

The two Prophetical Witnesses being now raised and Spirited for the Work of the Lord, are called up into an high Place and Condition, which Calling is, 1. By a great voice from Heaven, *which they heard* ; 2. By that which the Voice said unto them, *Come up hither* ; 3. By their ready and willing Obedience unto that Heavenly Call : *And they Ascended up in a Cloud* ; 4. By their Spectators, *And their Enemies beheld them.*

This voice from Heaven is the voice of the Lord, who speaketh from Heaven to his Servants the Prophets in divers Manners, *Heb. 1. 1.* And he spake to his Apostles in Visions, *Act. 18. 9.* The Lord spake to
his

his People of old by the voice of his Prophets, *Alt. 3. 21.* And here the Lord speaks unto his Raised Witnesses, by the voice of the Remnant of the Womans Seed, *Rev. 12. 17. which kept the Commandments of God, and have the Testimony of Jesus Christ, all the Time,* that these *two* Witnesses were slain, and lay dead, and disperited : Who being gathered and Congregat^d together, and having among them at this Time an Eminent Spirit of Prophecie (*which is the Testimony of Jesus, Rev. 19. 10.* do Call those Raised Witnesses, into whom the Spirit of Life from God was Entered : Saying unto them, *Come up hither, Come and Joyn with us in the Church of God, Come and Worship God with us, Come and help us to carry on the Work of the Lord in his Churches of Saints according to his holy Word.*

Med. When the Witnesses of Christ are killed and disperited, and lie slain under Deadness of Spirit, There will be even then a Remnant of the Womans Seed, which will keep the Commandments of God, and have the Testimony of Jesus.

And they ascended up to Heaven in a Cloud. By Heaven in this verse, we may understand the holy, Spiritual and glorious State of the Church of God here on Earth in the latter Daies, Prophesied of, *Isa. 28. 5. & 60. 1. 3. 7. 13. 19, 20, 21. & 62. 3, 4, 5. 1. 12.* which shall be in the Time of Christs Kingdom on Earth, when the Church of God shall be like a Woman clothed with the Sun, and the Moon under her feet, and upon her head a Crown of twelve Stars. *Rev. 12. 1.* Even when the new Jerusalem shall come down from God out of Heaven, prepared as a Bride adorned for her Husband, *Rev. 21. 1, 2, 3.*

This Cloud is a Cloud of Testimony : And therefore were those former Believers (and Martyrs of Jesus, *Heb: 11. Chapter*) called a Cloud of Witnesses, *Heb. 12. 1.* This Cloud may also bear some Allusion to Christs Transfiguration, *Math. 17. 2, 3.* or rather

ther to his Ascension, *Act. 1. 9, 10, 11.* For the Spirit of Life from God entring into them, did not only transform them more and more into the Image of Christ, but did also Raise them into an higher and more heavenly frame of Spirit, than they had attained unto before they were Killed: in which Respect, they are said to stand upon their Feet, as is Prophesied the People of the *Jews* shall do, at the Time of their *Mystical* Resurrection, *Ezek. 37. 3, 4, 5, 9, 10, 11* — 14. compared with, *Rom. 11. 15.* & *Isa. 60. 2, 3, 8, 9, 11.*

And their Enemies beheld them. The Witnesses Enemies are the *Roman* Papal Monarchy, *the Beast that Killed them*, *Mystical-Babylon*, the great Whore and her Daughters, those Harlots, which are false Churches, and the false Prophet, those Priests, Jesuits, false Teachers, Seducers, and all them Adversaries, that Rejoyced at the Death of the Witnesses, and made Merry, and sent Gifts one to another; *vers. 10.* of this Chapter. Those Enemies shall behold with Amazement, Fear, and Horrour, these *two* Prophetical Witnesses, when they shall Ascend up to Heaven, *that is*, when they shall be honoured, exalted, and dignified in the glorious State of the Church of God on Earth.

Vers. xiii.

And the same hour was there a great earthquake, and the tenth part of the City fell, and in the earthquake were slain of men seven thousand, and the remnant were affrighted, and gave glory to the God of heaven.

This verse contains the Concomitant Effects of the Witnesses Ascension. *And the same Hour, (that is, at the same Time)* there was a great Earthquake, viz. great Commotions over-turnings, and terrible Shakings of Nations, in the Kingdom of the Beast. *Math. 24. 6, 7. Rev. 11. 19. & 16. 18. And the Tenth of the City fell.* This City is that great City, verse 8. and chap. 16. 19. *Mytical-Babylon, That great City which Reigneth over the Kings of the Earth, Rev. 17. 18. And the Tenth part of that great City is One of the Ten Kingdomes, whose Kings have formerly given their power and strength, and Kingdom unto the Beast, Rev. 17. 13. 17. vers. Till the word of God shall be fulfilled.* Which (most probably) is the Kingdom of England, which will then certainly fall, that is, either fall off totally and finally from Mytical-Babylon, the Pope, and Church of Rome : or else, fall, that is to say, It will be utterly Ruined, and Destroyed for adhering to, partaking with, and Subjecting under the *Anti-Christian* Yoke, power, and Dominion of the Beast and Whore of Rome. For when the LORD shall glorifie the House of his Glory, *Isa. 60. 7. Then that Nation and Kingdom, that will not serve him shall perish, and be utterly wasted. Isa. 60. 12.* But my Opinion is, that England, Scotland, and Ireland, will then fall off totally and finally from the Pope, and Church of Rome, And that the King will joyn with those other Kings of the Earth, that then shall hate the Whore (*Mytical-Babylon*) and make her desolate, and naked, and shall eat her flesh, and burn her with

fire, *Rev.* 17. 16. As God hath Revealed and declared they shall do.

(a) ὁρῶμεθα
ἀνθρώπων.

And in the Earthquake were slain of Men (of Name) seven thousand. Names of Men (a) that is, a great Number of Roman Grandees, renowned Papists, Cardinals, Prelates, and Romish Clergy-Men; Popish-Bishops, Priests, &c. And the Remnant were affrighted, and gave Glory to the God of Heaven. The Remnant, that is, the Rest of the Men of Name, which were not Killed in this Earthquake, were affrighted, that is, amazed, and Converted from Popery, to the Glory of God.

Verf. xiv.

The second Woe is past, behold, the third Woe cometh quickly.

(b) ὁρῶμεθα

When this *second W O E* (which was to happen to the Inhabiters of the Earth, *Rev.* 8. 13.) is past; then we are come to the Period of the *second* principal Vision, to wit, of the Seven Trumpets, whereof six have been Sounded by their respective Angels: And the Seventh Angel is ready to Sound, whereupon *quickly* followeth the *third W O E*. Behold the *third W O E* cometh, (b) *quickly*, that is, without any delay, *Math.* 5. 25. without any Intermision of Time, *Math.* 28. 7. Even as soon as the *second W O E* is past, behold the *third W O E* cometh speedily, suddenly, and quickly. This *third W O E* Trumpet must be Sounded by the Seventh Angel. The Fifth Angel Sounded, and *one W O E* past; *Rev.* 9. 1. 12. The Sixth Angel Sounded, and the *second W O E* past; *Rev.* 9. 13. & 11. 14. And when the Seventh Angel begins to Sound there shall be Time no Longer (as Christ hath Sworn, *Rev.* 10. 5, 6, 7.) unto the Roman-Papal-Beast: for then the forty two Months of his Reigning Power, *Rev.* 13. 1. 5. will be expired; then the 1260. Prophetical-Daies of Christ

Christ's *Sackcloth* Witnesses, *Rev. 11. 3.* will be fully Ended: and then the Kingdoms of this World will *successively* one after another become the Kingdom of Christ, as here followeth in the *15.* verse of this Chapter: And then this *third* WOE follows immediately, which containeth the *third* principal Vision, *to wit,* the Seven Vials of the Wrath of God, which are the seven last Plagues, that are to be poured forth upon the *Roman-Papal-Kingdom, Mystical-Babylon, the Beast, the Whore, and the false Prophet. Rev. 14. 8, 9, 10, 11. & 15. 1. 7. 16. 1. 10.* and the *18.* Chapter of this Book of the *Revelation;* vers. 2. 8. 21.

Now although I have a very honourable esteem of those godly and Learned Expositors of this Book of the *Revelation*, who have declared their Judgments and some Reasons thereof, *viz.* That several of those Seven Vials have bin poured out upon *Mystical-Babylon*, and upon the Kingdom of the Beast; Yet notwithstanding all that they have said, I do humbly confess, that I am not of their Minds, but do rather think, *That none of those seven Vials are yet poured out.* And the Scripture Grounds which I humbly Submit to the Judgment of the judicious Reader for my *Opinion* in this Matter are.

First, Because the Temple of the Tabernacle of the Testimony in Heaven is not opened: out of which Temple the Seven Angels must come, who are to pour out those Seven Vials of the Wrath of God, *Rev. 15. 5, 6, 7.* The opening of the Temple is the Restoring the Church of God on Earth unto its Apostolical Constitutions, and Primitive Purity of Worship, and Spiritual-Gifts, and unto Christ's Ecclesiastical Government which is not yet done.

Secondly, Because the *Second* WOE is not yet past, and therefore the *third* WOE, (which are the Seven Vials of the Wrath of God as hath been fully proved) is not yet come, *Rev. 11. 14.* That the *second* WOE is not yet Past, is evident, for Christ's Prophetical Witnesses

nesses have not yet finished their Testimony for the Kingdom of Christ (*which must be preached in all the World, for a Witness to all Nations, Math. 24. 14.*) they are not yet Killed, they are not yet Risen, nor Ascended, but are yet Prophesying in their Sackcloth Condition until their 1260. Prophetical Daies be ended.

Thirdly, Because the Seventh Angel hath not yet begun to Sound, *Rev. 11. 15.* For then, and not till then those Vials of Gods Wrath and last Plagues are to be poured forth one after another, as is Revealed in the whole 16. Chapter of this Prophesie. As the Seventh Seal ushered in the Seven Trumpets, *Rev. 8. 1. 6.* So the Seventh Angel Sounding ushers in the seven Vials, and brings in the Dispensation of the Kingdom of Christ (which is not yet come; and the Opening of the Temple of God in Heaven, (*which is not yet done*) *Rev. 11. 15--19.* And out of the Temple shall come the Seventh Angel having those Seven last Plagues, *Rev. 15. 5, 6, 7.* And after all these Things (*then, and not till then*) they are Commanded by a great voice from Heaven, Saying to them, Go your waies, and pour out the Vials of the Wrath of God upon the Earth, *Rev. 16. 1, 2.*

Fourthly, Because, These last Plagues come upon Mystical-Babylon in One Day, Death and Mourning, and Famine: and she shall be utterly burnt with fire, for strong is the LORD that judgeth her, Compare *Rev. 17. 1. 16.* with *Rev. 18. 2. 5. 8. 21.* *And a Mighty Angel took up a Stone like a great Millstone, and cast it into the Sea, saying, Thus with violence shall that great City Babylon be thrown down, and shall be found no more at all* (c). And shall not be found thenceforth, after that, at all. A great Millstone cast into the Sea doth not, cannot sometimes sink, and sometimes swim: but alwaies sinks even to the Bottom, and never swims, no never Riset again at all; So whensoever Mystical-Babylon is once cast Down, and fallen by the pouring out those Vials of Gods last Plagues upon her, she shall never, no never Rise more, but be made utterly desolate for evermore, *Rev. 18. 8 10. 21.*

Let

(c) נִסְּ וְנִסְּ
פֶּה וְנִסְּ

Let the Churches of Saints, the Ministers of Christ, and all that have *heavenly wisdom* and *Spiritual understanding seriously* Consider under what Dispensation we are at this Time, and at this Day ; We are under the Dispensation of the sixth Trumpet, and the *second W O E*, for the *holy City* is trodden under foot of the *Gentiles still*, Rev. 11. 2. The faithful Witnesses of Christ still Prophecie in Sackcloth, Rev. 11. 3. And they are about to Finish their Testimony, Rev. 11. 7. And the very next Dispensation of this *second W O E* Trumpet will be a Mystical War against the Witnesses of Christ by the Beast, who will overcome them and kill them, as hath been proved in the Exposition of the seventh verse ; And as soon as the *second W O E* is past, the Seventh Angel will Sound his *third W O E* Trumpet, Rev. 11. 14, 15, &c. See the Exposition of 11, 12, 13, and 14. verses.

Vers. xv.

And the seventh Angel sounded, and there were great voices in heaven, saying, The Kingdoms of this world are become the Kingdoms of our Lord and of his Christ, and he shall reign for ever and ever.

In this verse, and the verses following to the End of this Chapter is continued, 1. A Publication of glad Tydings by a great voice from Heaven upon the seventh Angel's beginning to Sound, saying, The Kingdoms of this World are become the Kingdoms of our L O R D, and of his Christ : And he shall Reign for ever and ever. 2. A Doxology and thanksgiving unto Christ by the twenty four Elders : for taking unto him his great Power, and setting up his Kingly Government, vers. 16. 17. 3. The Effects of God's setting up Christ's Kingdom on (a) Psal. 2. 1. 2 Earth, vers. 18. And the Nations were angry. The Heathen Rage ; The Kings of the Earth set themselves : and the Rulers take Councel together, against the L O R D and against his Christ (a). Amplified, 1. By the wrath of

יְהוָה - מְשִׁיחַ
לְכָל הָעָם
וְלְכָל הַמְּלָכִים
וְלְכָל הַרְשָׁוִים
וְלְכָל הַבָּרִים
וְלְכָל הַבָּרִים
וְלְכָל הַבָּרִים
וְלְכָל הַבָּרִים

of Christ against his and his Peoples Enemies unto their Destruction, vers. 18. *And thy wrath is Come*; 2. Time of the Dead, that they should be judged, All the Saints Rewarded, and the wicked Destroyed, vers. 18. 3. And the Temple of God opened, vers. 19. And the Ark of his Covenant seen in his Temple: Whence proceedeth a dreadful and terrible Tempest of lightnings, thunders, and voices, vers. 19.

And the Seventh Angel Sounded.

This *seventh Angel* is the Angel that is to Sound the *third WOE Trumpet*, Rev. 8. 13. which *third WOE* will come quickly after the *second WOE* is past, to wit, The *seven Vials* full of the seven last Plagues, Rev. 21. 9. for in them is filled up the Wrath of God, Rev. 15. 1. to be poured out without mixture (of any mercy) into the Cup of his Indignation, which Wine of the Wrath of God *Mystical-Babylon*, and every One that (then) shall Worship the *Beast*, and his *Image*, and receive his *Mark* in his *forehead*, or in his *hand* shall drink, and shall be tormented for ever and ever, Rev. 14. 8, 9, 10, 11. & Rev. 16. 10. 19. & Rev. 18. 2. 8. 21.

Med. 1. *As it was dangerous to worship the Beast or his Image when HE was Rising: so it will be Damnable to worship Him or his Image when HE is falling.* Rev. 18. 2. 8, 9, 10. 17, 18, 19. & 19. 19, 20, 21. & Rev. 14. 8, 9, 10, 11.

And there were great Voices in Heaven, Saying, This publick Declaration of the glad Tydings, which our Lord Jesus Christ Revealed to his Servant John, by way of Anticipation for the Comfort of his Churches, Ministers, and Saints, Rev. 17. 1. & 21. 9. by voices from Heaven, his Ministring Spirits sent forth by Christ to Minister for them, who shall be Heirs of Salvation, Heb. 1. 14. So that the Doctrine of Christs Kingdom hath Heavens Authority for it, touching which here are two principal things Asserted by these voices from Heaven,
viz.

viz. two heavenly Truths, 1. That the Kingdoms of this World are become the Kingdom of Christ : 2. That That He shall Reign for ever and ever.

The Kingdoms of this world are become the Kingdom of our LORD, and of his Christ. Are, that is, shall be ; when the Seventh Angel Soundeth : As Rev. 14. 8. & 18. 2. Babylon is fallen, that is, shall fall ; when God judgeth her, verse 8. 21. By the Kingdoms of this World we may understand, First, The Kingdoms of David, Luk. 1. 30 — 33. to wit, Judah, and Israel ; Mich. 4. 18. And thou O Tower of the flock, the strong hold of the Daughter of Zion, unto thee shall it come, EVEN THE FIRST DOMINION, the Kingdom shall come to the Daughter of Jerusalem, vers. 7. And the LORD shall Reign over them in Mount Zion from henceforth even for ever. Read. Zech. 12. 7.

Secondly, The Kingdoms of the Roman Caesars, which is the fourth Monarchy, Dan. 2. 40 — 44. And in the Daies of these Kings shall the God of Heaven set up a Kingdom, which shall never be Destroyed, &c. that is the fifth Monarchy, viz. the Kingdom of Christ. Lastly, All the Kingdoms on the Earth, Dan. 7. 13. 14. And there was given him Dominion, and Glory, and a Kingdom, that all People, Nations, and Languages should serve him : His Dominion is an everlasting Dominion, And his Kingdom, that which shall not be destroyed, Zech. 14. 9. And the LORD shall be King over all the Earth : In that DAY (viz. One day known to Jehovah, vers. 7.) shall there be ONE Lord, and his NAME one. Psal. 2. 6. 7. 8. and Dan. 7. 27. These Prophecies have not yet been fulfilled, but they shall be fulfilled to a Tittle. Mat. 5. 17. 18.

The Kingdoms of this World shall become the Kingdom of Christ, 1. By Preaching the Gospel of the Kingdom in all the World, for a Witness to all Nations, Mat. 24. 14. 30. & Rev. 14. 6, 7. 14. 2. By pouring out the Spirit upon all flesh, Joel, 2. 28, 29. by which Dispensation of Grace the Earth will be filled with the

Knowledge of the GLORY of the LORD, as the Waters cover the Sea, Hab. 2. 14. And in his Temple (when that is opened, Rev. 15. 5.) shall every one speak of his Glory, Psal. 29. 9, 10. The LORD sitteth KING for ever. And then will the Saints bleis HIM. They shall speak of the Glory of thy Kingdom, and talk of thy Power, to make known to the SONS of Men—the glorious Majesty of his Kingdom. Psal. 145. 1, 10, 11, 12, 13. 3. By breaking the Kingdoms of this World to pieces, Dan. 2. 34, 35. 44. Thou sawest till that a STONE was cut out without hands—It shall break in pieces, and consume all these Kingdoms, &c. And that after this Manner: viz. 1. God will make Jerusalem, that is, his Church and People a burdensom Stone for all People: All that burden themselves with it, shall be cut in pieces, Zeeb. 12. 3. 2. The Beast and the Kings of the Earth, and their Armies Will fall upon the chief corner Stone (which God hath laid in Zion, 1 Pet. 2. 6.) namely, Jesus Christ, Eph. 2. 20, 21. And afterwards that STONE will fall upon them, by whom they shall be broken in pieces, and grinded to powder; Read and Compare those Scriptures for proof hereof, Math. 21. 42, 43, 44. Rev. 17. 13, 14, 17. & 19. 19, 20, 21. Math. 21. 42, 43, 44. Jesus saith unto them, Did ye never read in the Scriptures, The stone which the builders rejected, the same is become the head of the corner? this is the Lords doing, and it is marvellous in our eyes. Therefore say I unto you, The kingdom of God shall be taken from you, and given to a Nation bringing forth the fruits thereof. And whomsoever shall fall on this stone, shall be broken; but on whomsoever it shall fall, it will grind him to powder. 3. The LORD Jesus Christ will then put down all Rule, and all Authority, and Power, (that are Enemies to his Kingdom and Kingly Power) For he must Reign till he have put all Enemies under his Feet. 1 Cor. 15. 24, 25. & Luk. 19. 27. & Isa. 60. 12. Therefore King David Propheysing of those Kings of the Earth, and Rulers, that take Counsel together against the LORD and

and his Christ, *Psal.* 2. 2. 3. doth thus exhort them, *vers.* 10, 11, 12. *Be wise now therefore, O ye Kings, be instructed, ye Judges of the Earth—Kiss the SON, lest HE be Angry, and ye perish, &c.*

And let the Churches, Ministers, and all the Saints know, and Consider *seriously*, That though they ought to pray for Kings, and all that are in Authority, *1 Tim.* 2. 1, 2. to obey Magistrates, and be subject to Principalities, and Powers, being God's Ordinance, *Tit.* 3. 1. & *Rom.* 13. 1. 2. 5. & *1 Pet.* 2. 13. 14. *For so is the Will of God,* *vers.* 15. Yet in Case the Powers of this World shall command them to do any thing, which God hath forbidden, or shall forbid them to do any thing, which God hath Commanded, they ought to obey God rather then Men, as they did *Act.* 5. 29. and patiently Suffer for Righteousness sake, *1 Pet.* 4. 13---19. as the Saints and Servants of Christ have done, *1 Thes.* 2. 14, 15, 16.

Verf. xvi. xvii.

And the four and twenty Elders which sat before God on their seats, fell upon their faces, and worshipped God.

Saying, We give thee thanks, O Lord, God Almighty, which art, and wast; and art to come, because thou hast taken to thee thy great power, and hast reigned.

These two verses contain a *Doxology* and *Thanksgiving* to God (for the glad Tidings of the Kingdom of Christ declared from Heaven) by the twenty four Elders, who sat before God on their Seats; They Worshipped God with Thanksgiving, &c. *vers.* 16. By these twenty four Elders, which alludeth to the twenty four Orders of the Sons of Aaron, who were Governours of the House of God, *1 Chron.* 24. 1. 3. 5. 7---18, 19. We are to understand the faithful Ministers of Christ, who are also called Elders, *Acts* 20. 17. 28. & *1 Tim.* 5. 17. and have the Rule and Government over the Members of the Church, *Heb.* 13. 7. 17. In their Thanksgiving we have

1. The Object of Praises, O LORD, the God, the Almighty (a) which art, and wast, and art to come. 2. The *neg. tw.*

(a) *Kύεις ὁ
Θεός ὁ πάντοτε
ἔσῃς.*

Matter of their Thanksgiving, That for which they give thanks to God; *Because thou hast taken to thee thy great power, and hast Reigned.*

By the LORD, the God, the Almighty *here*, we are to understand the LORD JESUS CHRIST, for he is called *Jehovah our Righteousness*, Jer. 23. 6. *The true God*, 1 John 5. 20. *which IS, and which WAS, and which IS TO COME*, The ALMIGHTY Rev. 1. 5. 8. This great Power, is *All Power in Heaven, and on Earth*, Math. 28. 18. By Christ his taking this great Power to Himself, we are to understand is meant the Execution of Christ's Kingly Power on Earth; therefore it followeth, *And hast Reigned*. Though the LORD Jesus Christ had this great Power given him of his Father before, Math. 28. 18. Yet HE hath suffered other Lords to have Dominion over his People. As God suffered the Kings of the Nations to have Dominion over his People *Israel* of old, Nehe. 9. 36, 37. So the LORD Jesus Christ hath Suffered the Princes of the Gentiles to exercise Dominion over his Saints, Math. 20. 25. The Saints at Rome, Rom. 13. 1, 2, 3, 7. also the Saints scattered throughout Pontus, Galatia, and other Gentile Countries, were exhorted to submit themselves to their Kingly Government, 1 Pet. 2. 13, 14, 17. *For so is the Will of God*, verse 15. But the LORD Jesus Christ, *Who is the Prince of the Kings of the Earth*, Rev. 1. 5. will in his Time shew himself to be the Only POTENTATE, 1 Tim. 6. 13, 14, 15. by taking unto himself his great Power, and Reigning on Earth. And Christ will then put down all Rule, and all Authority, and Power, that are his Enemies, 1 Cor. 15. 24, 25. *For HE must Reign till he hath put all Enemies under his Feet.*

Verſ. xviii.

And the Nations were angry, and thy wrath is come, and the time of the dead that they ſhould be judged, and that thou ſhouldeſt give reward unto thy ſervants the Prophets, and to the Saints, and them that fear thy Name, ſmall and great, and ſhouldeſt deſtroy them which deſtroy the earth.

The Effect of Chriſt's Execution of his Kingly Power and Government as King of Nations, *whom they ſhould fear*, Jer. 10. 7. 10. is as here followeth, *The Nations are Angry.* Or as David Prophetically Expound it. *Pſal. 2. 1, 2. 3.* The Heathen Rage, *The Kings of the Earth*, (who from the Riſe to the Ruine of the Beaſt give their Kingdom, their Power, and Strength unto him, Rev. 17. 13. 17.) *Set themſelves, and the Rulers take Council together againſt the Lord, and againſt his Anointed*, Saying, *Let us break their Bands aſunder, and caſt away their Cords from us.* This Oppolition of the Kings, Rulers and Councellors, will provoke the LORD to be angry againſt them, as here followeth, *And thy Wrath is Come.* So David Prophetied, *Pſal. 2. 5.* *Then ſhall HE ſpeak to them in his Wrath, and vex them in his hot Diſpleaſure.* Such a Diſpenſation was very Terrible to the Kings and Princes, and Captains, and People of the Roman-Pagan-Empire, Rev. 6. 15, 16, 17. *And the Kings of the earth, and the great men, and the rich men, and the chief captives and the mighty men, and every bond-man, and every free-man, hid themſelves in the den, and in the rocks of the mountains. And ſaid to the mountains and rocks, Fall on us, and hide us from the face of him that ſitteth on the throne, and from the wrath of the Lamb :* For the great day of his wrath is come, and who ſhall be able to ſtand. And ſo will this Day of Chriſt's great Indignation, when his Wrath ſhall Come upon the Kings, the Rulers, the Councellors, the Captains, and the People of the Roman-Papal-Empire, and the

the Kingdoms of this World, Rev. 17. 15. *And he saith unto me, The waters which thou sawest, where the whore sitteth are peoples, and multitudes, and nations, and tongues.* And Rev. 16. 11 — 21. The Effect of Christs wrath will be their utter Destruction, as here followeth, *And to destroy them, that destroy the Earth (b).*

(b) *וְהַיָּמִים
עַל כָּל הַדְּבָרִים
אֲשֶׁר לְפָנָיו*

And the Time of the Dead, that they should be judged.

This is another Effect that will follow upon Christs Coming to set up his Kingdom on Earth, when H E shall take unto himself his Kingly Power, and hath Reigned, till God have put all his Enemies under his feet, then the Time will come, when the Dead shall be Judged, and all the Saints shall be Rewarded by the LORD Jesus Christ:

The Dead, that are to be judged in Contradistinction to the Saints, that are to be rewarded, are all Persons without Christ, (when H E Comes to judgment.) whether they be then living in their Sins (and yet dead in trespasses and Sins; Eph. 2. 1. 5. 11. 12.) or Dead for their Sins, dying without Christ. For Christ shall Judge the quick and the dead, at his Appearing and his Kingdom, 2 Tim. 4. 1.

And that thou shouldest give the Reward, &c, Rev. 22. 12. And behold I Come quickly; and my Reward with me: to give every Man according as his Work shall be. Read those Scriptures, Rom. 2. 6. 7. 10. & 1 Cor. 3. 8. & Math. 16. 27. *Unto thy Servants the Prophets, and to the Saints, and them that fear thy Name, small and great.*

Verf. xix.

And the Temple of God was opened in heaven, and there was seen in his Temple the Ark of his Testament, and there were lightnings, and voices, and thunderings, and an earthquake, and great hail.

This Temple is not the New Jerusalem, which is still above, the Mother of us all, Gal. 4. 26. And shall come down from God out of Heaven, Rev. 21. 2. For in that great City, the holy Jerusalem; descending out of Heaven from

from God, Rev. 21. 9, 10, 11. St. John saw no Temple therein, For the Lord, the God, the Almighty is ¹⁶ Temple of us, even that Lamb, Rev. 21. 22. (c).

(c) Τὰς Κύεας
ὁ Θεὸς ὁ παν-
τοκράτωρ αὐτῶν
ἐστίν, καὶ
τὸ ἀπὸ πρῶτον

But this Temple is that Temple which St. John was Commanded to Measure vers. 1. of this Chapter, viz. The true visible Constituted, organized Churches of Saints in the Apostles daies (whereof see more in our Exposition of the first verse of this Chapter) which are called the Temple of God, Eph. 2. 20, 21, 22. 2 Cor. 6. 14—18. Rev. 7. 15. 5. & 15. 5. And after that I looked, and behold the Temple of the Tabernacle of the Testimony in heaven was opened: And there was seen in his Temple the Ark of his Testament: This Ark bears some Allusion unto that Ark in the Temple of God's Tabernacle, called the Sanctuary, Exod. 25. 1, 2, 8, 9, 10, 11. 16—21. 22. And in the Temple of the House of the LORD, which Solomon built, 2 Chron. 5. 1. 2. 5. 7. 9. & 10. There was nothing in the Ark save the two Tables which Moses put therein at Horeb, when the LORD made a Covenant with the Children of Israel, when they came out of Egypt: Compare 2 Chron. 5. 13, 14. with Rev. 15. 5, 8. wherein you have the full Allusion.

By the Ark of his Testament we are to understand Christ in whom is safely laid up the new Covenant of Grace, or, the new Testament of the Gospel, For all the Promises of God in him are Yea, and in him Amen, 2 Cor. 1. 20.

And there were lightnings, and voices, and thunderings, and an Earthquake, and great hail. By these Metaphorical expressions, are signified the Ruines, and Destructions of all those Nations, Kingdoms, Potentates, Powers, Kings, Princes, and People, that oppose the Church of God, and the Kingdom of Christ on Earth in that Day. Dan. 2. 44. And in the daies of these Kings shall the God of heaven set up a Kingdom, which shall never be destroyed: and the Kingdom shall not be left to the people, but it shall break in pieces, and consume these Kingdoms, and it shall stand for ever. Isa. 60. 7. 12. For the Nation and Kingdom that will not serve thee, shall perish, yea, those

those Nations shall be utterly wasted. Plal. 18. 13. 14. The LORD also thundered in the heavens, and the highest gave his voice, hailstones and coals of fire. Yea, he sent out his arrows, and scattered them; and he shot out lightnings, and discomfited them. Especially the righteous Judgments and Plagues of God upon Mystical-Babylon in that Day of her Desolation. Compare Rev. 16. 18, 19, 21. with Rev. 18. 2. 8. 10. 19. 21. Lastly, By the voices here we are to understand those Alleluja's expressed Rev. 19. 1 — 9. And after these things I heard a great voice of much people in Heaven, saying, Alleluja, salvation, and glory, and honour, and power unto the Lord our God. For true and righteous are his judgments, for he hath judged the great Whore, which did corrupt the earth with her fornication, and hath avenged the blood of his servants at her hand. And again they said Alleluja: and her smoke rose up for ever, and ever. And I heard as it were the voice of a great multitude, and as the voice of many waters, and as the voice of mighty thunderings, saying, Alleluja. for the Lord God omnipotent reigneth. All which things will be more fully manifested in our Exposition of the Sixteenth Chapter of this Book of the Revelation.

FINIS.